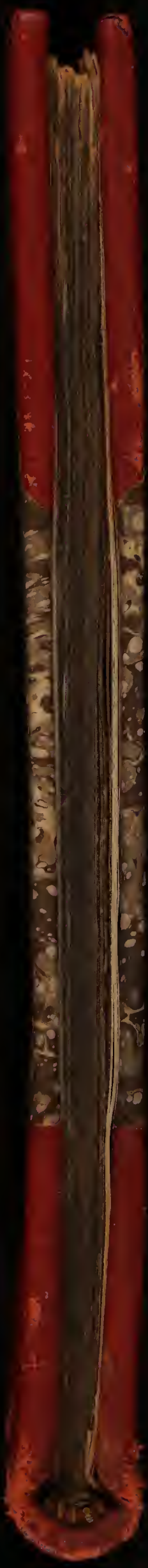
PRAYERS AGAINST PLAGUE

1665



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CHURCH OF ENGLAND

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William Voss

1834

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358 A FORM OF COMMON PRAYER, together with an Order of Fasting, for the averting of Gods heavy Visitation upon many places of the Realm. The Fast to be observ'd within the Cities of London and Westminster, and places adjacent, on Wednesday the Twelfth of this instant July ; And both there, and in all parts of this Realm, on the First Wednesday in every Moneth : and the Prayers to be read every Wednesday in every Week, during this Visitation. £2. 2s.

J. Bill and C. Barker, 1665

Sm. 4to, unbound, slight stains in some lower margins, large copy with leaf of arms before title, and colophon leaf. Coll. : arms leaf, title, A-K4. Black letter.

William Voss
1834

DIEV·ET·MON·DROIT

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A FORM OF COMMON PRAYER,

TOGETHER

With an Order of Fasting,

FOR THE

Averting of Gods heavy Visitation

Upon many places of this Realm.

THE

FAST

To be observ'd within the Cities of *London* and *Westminster*, and places adjacent,

On Wednesday the Twelfth of this instant July;

And both there, and in all parts of this Realm,

On the First Wednesday in every Moneth:

AND THE

PRAYERS

To be Read

On Wednesday in every Week,

During this Visitation.

Set forth by His Majesties Authority.

LONDON,

Printed by *John Bill* and *Christopher Barker*,

Printers to the Kings most Excellent Majesty, 1665.

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The Order of the FAST;

AND

The Warning to be given of the same.

¶ *Upon the Sunday before the Monethly Fast, immediately after the Nicene Creed, the Minister shall in the Pulpit, or Reading-Pew, thus give the people warning of it.*

BRethren, I am to give you notice, That *Wednesday* next is a day of Publick and Solemn Prayer and Fasting, set apart by His Majesties Authority to be observed by us and the whole Nation, for the averting of Gods heavy Visitation now upon us in many places of this Kingdom.

Upon which day (as also upon *Wednesday* in every Week, during the time of these present Afflictions) all Parishioners, with so many of their Families as may be spared from their necessary business, are to resort hither to the Church, and here to behave themselves godly, and reverently; and with penitent hearts to pray unto God to turn these Plagues from us, which we through our unthankfulness, and sinful lives have deserved.

All persons (children, old, weak and sick folk, and necessary Harvest-labourers, or the like, excepted) are required to eat upon the Fast-day, but one competent and moderate Meal; and that towards

night, after Evening Prayer: obſerving ſobriety of Diet, without ſuperfluity of riotous fare; reſpecting neceſſity, and not voluptuouſneſs.

The quantity being but ſufficient, it is not fit that any delicacy ſhould be regarded. Let no publick Order be herein contemned, nor diſſimulation with God committed, by pretending godly abſtinence, but doing nothing leſs.

The wealthier ſort are earneſtly moved to beſtow the price of the Meal forborn, upon the poor; conſidering the miſery and diſtreſs of a number of hungry ſouls in many places, either almoſt ſtarving for lack of food, or being ſick with eating unwholſom meats.

The people are to forbear that day their bodily working, and common buying and ſelling (neceſſary occaſions, and labourers excepted;) and to be exerciſed all the time in holy Prayer, godly Meditations, and reverent hearing of the Scriptures, either read or preached: And eſpecially they are to take heed, that they ſpend it not in Plaies, Paſtimes, Idleneſs, haunting of Taverns and Ale-houſes, laſcivious Wantonneſs, Surfeiting or Drunkenneſs; for which, and other ſins of our Nation, the heavy Diſpleaſure and Wrath of God is fallen upon us.

God give us all grace to repent; and in his mercy turn away his puniſhment from us. Amen.

The Order for Morning Prayer.

¶ Let him that miniſtreth read with a loud voice theſe Sentences of Scripture; and then ſay the Exhortation that followeth.

TO the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us. Dan. 9. 9, 10.

O Lord correct us, but with judgement; not in thine anger, leſt thou bring us to nothing. Jer. 10. 24.

DEarly beloved brethren, the Scripture moveth us in ſundry places, to acknowledge and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloak them before the face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſs of the ſame, by his infinite goodneſs and mercy. And although we ought at all times

humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul: Wherefore I pray and beseech you as many as are here present, to accompany me with a pure heart and humble voice, unto the Throne of the heavenly grace, saying after me.

¶ The Confession to be said of the whole Congregation after the Minister, all kneeling.

ALmighty and most merciful Father, We have erred and strayed from thy ways like lost sheep, We have followed too much the devices and desires of our own hearts, We have offended against thy holy laws, We have left undone those things which we ought to have done, And we have done those things which we ought not to have done, And there is no health in us: But thou, O Lord, have mercy upon us miserable offenders; Spare thou them, O God, which confess their faults; Restore thou them that are penitent, according to thy promises declared unto mankind in Christ Jesu our Lord; and grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ The Absolution to be pronounc'd by the Priest alone standing; the people still kneeling.

ALmighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ The people shall answer here, and at the end of all other Prayers, Amen.

¶ Then shall the Minister kneel, and begin the Lords Prayer; the people also repeating it with him.

OUr Father which art in heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ Then

¶ Then likewise he shall say,

O Lord open thou our lips.

Answ. And our mouth shall shew forth thy praise.

Priest. O God make speed to save us.

Answ. O Lord make haste to help us.

¶ Here all standing up, the Priest shall say,

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest.

Praise ye the Lord.

Answer.

The Lords name be praised.

¶ Instead of *Venite exultemus*, shall be sung or said this Hymn following; one Verse by the Priest, and another by the Clerk and people.

Psal. 95.6. O Come, Let us humble our selves, and fall down before the Lord: with reverence, and fear.

7. For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

Hos.6.1. Come therefore, let us turn again unto our Lord: for he hath smitten us, and he will heal us.

Acts 3. Let us repent, and turn from our wickedness: and our sins shall be forgiven us.

Jonah 3. Let us turn, and the Lord will turn from his heavy wrath: and will pardon us, and we shall not perish.

We

We acknowledge indeed, that our punishments are less then our deservings: but yet of thy mercy, O Lord, correct us to amendment, and plague us not to our destruction. Job 11.6. Wisd. 11. 23.

We have provoked thine Anger, thy wrath is waxed hot: and thy heavy displeasure is sore kindled against us. Lam. 3.

But thy hand is not shortned, that thou canst not help: neither is thy goodness abated, that thou wilt not hear. Es. 59.1.

Thou hast promised, O Lord, that before we cry thou wilt hear us: whil'st we are yet speaking, thou wilt have mercy upon us. Es. 65. 24.

For thou art the only Lord, who woundest, and do'st heal again: thou killest, and revivest; bringest even to hell, and bringest back again. Job 5. 18. Hos. 6. 2.

Thou forgivest all our sins: and healest all our infirmities. Psal. 103. 3

Thou savest our life from destruction: and crownest us with mercy and loving kindness. 4.

Our fathers hoped in thee: they trusted in thee, and thou didst deliver them. Psal. 22. 4.

They called upon thee, and were holpen: they put their trust in thee, and were not confounded. 5.

And now in the vexation of our spirits, and the anguish of our souls we cry unto thee: hear Lord, and have mercy. Baruch 3. 1, 2.

For many troubles are come about us: our sins have taken such hold upon us, that we are not able to look up. Psal. 40. 15.

O remember not our sins, and our offences: but according to thy mercy think thou upon us, O Lord, for thy goodness. Psal. 25. 6.

Hide

Pſa.102.2. Hide not thy face from us in the time of our trouble: encline thine ears unto us, when we call; O hear us, and that right ſoon.

Dan.9.18. For thine own ſake, and for thy holy Names
19. ſake, encline thine ear: and hear, O merciful Lord.

18. For we do not preſent our ſupplications before thee, truſting in our own righteouſneſs: but in thy manifold and great mercies.

Pſal.79.9. Help us, O God of our ſalvation, for the glory of thy Name: O deliver us, and be merciful unto our ſins for thy Name's ſake.

14. So we that are thy people, and ſheep of thy paſture, ſhall give thee thanks for ever: and will always be ſhewing forth thy praiſe from generation to generation.

Glory be to the Father, and to the Son: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Domine ne. Pſal. vj.

O Lord, rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure,

2 Have mercy upon me, O Lord, for I am weak: O Lord heal me, for my bones are vexed.

3 My ſoul alſo is ſore troubled: but, Lord, how long wilt thou puniſh me?

4 Turn thee, O Lord, and deliver my ſoul: O ſave me for thy mercies ſake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

I am weary of my groaning; every night wash I my bed: and water my couch with my tears.

My beauty is gone for very trouble: and worn away because of all mine enemies.

Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition: the Lord will receive my prayer.

All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

Beati, quorum. Psal. xxxij.

BLessed is he whose unrighteousness is forgiven: and whose sin is covered.

Blessed is the man, unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

For while I held my tongue: my bones consumed away through my daily complaining.

For thy hand is heavy upon me day, and night: and my moisture is like the drought in summer.

I will acknowledge my sin unto thee: and mine unrighteousness have I not hid.

I said, I will confess my sins unto the Lord: and so thou forgavest the wickedness of my sin.

For this shall every one, that is godly, make his prayer unto thee, in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.

Thou art a place to hide me in, thou shalt

preserve me from trouble: thou shalt compass me about with songs of deliverance.

I will inform thee, and teach thee in the way, wherein thou shalt go: and I will guide thee with mine eye.

Be ye not like to horse, and mule, which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee.

Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

Be glad, O ye righteous, and rejoyce in the Lord: and be joyful all ye, that are true of heart.

Domine, ne in furore. Psal. xxxviij.

PUt me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

For thine arrows stick fast in me: and thy hand presseth me sore.

There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

For my wickednesses are gone over my head: and are like a sore burthen, too heavy for me to bear.

My wounds stink, and are corrupt: through my foolishness.

I am brought into so great trouble, and misery: that I go mourning all the day long.

For my loins are filled with a sore disease: and there is no whole part in my body.

I am

I am feeble, and sore smitten: I have roared for the very disquietness of my heart.

Lord, thou knowest all my desire: and my groaning is not hid from thee.

My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

They also that sought after my life, laid snares for me: and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

I became even as a man that heareth not: and in whose mouth are no reproofs.

For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

I have required that they, even mine enemies, should not triumph over me: for when my foot slipt, they rejoyced greatly against me.

And I, truly, am set in the plague: and my heaviness is ever in my sight.

For I will confess my wickedness: and be sorry for my sin.

But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number.

They also that reward evil for good, are against me: because I follow the thing that good is.

Forsake me not, O Lord my God: be not thou far from me.

Haste thee to help me: O Lord God of my salvation.

Dixi, custodiam. Psal. xxxix.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth; for it was thy doing.

Take thy plague away from me: I am even consumed by the means of thy heavy hand.

When thou with rebukes doth chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee, and a sojourner: as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

The first Lesson is, { Numb. xvi. Or, Deut. xxviii. to v. 30.

¶ After the first Lesson shall follow *Te Deum Laudamus* in English.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all angels cry aloud: the heavens, and all the powers therein.

To thee Cherubin, and Seraphin: continually do cry,

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee.

The Father: of an infinite Majesty.

Thine honourable: true, and only Son.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst not abhor the Virgins womb.

When thou hadst overcome the sharpness of death: thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy saints: in glory everlasting.

O Lord save thy people: and bless thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnifie thee.

And we worship thy Name: ever world without end.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our trust is in thee.

Morning Prayer.

O Lord, in thee have I trusted: let me never be confounded.

The second Lesson is, { S. Luke xiii. or S. Luke xxi.

BLessed be the Lord God of Israel: for he hath visited and redeemed his people.

And hath raised up a mighty salvation for us: in the house of his servant David.

As he spake by the mouth of his holy Prophets: which have been since the world began.

That we should be saved from our enemies: and from the hands of all that hate us.

To perform the mercy promised to our forefathers: and to remember his holy covenant.

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hands of our enemies: might serve him without fear;

In holiness and righteousness before him: all the days of our life.

And thou Child shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.

To give knowledge of salvation unto his people: for the remission of their sins.

Through the tender mercy of our God: whereby the day-spring from on high hath visited us.

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, &c.

¶ Then

¶ Then ſhall be ſaid the Creed by the Miniſter, and the people ſtanding.

I Believe in God the Father Almighty, Maker of heaven and earth: And in Jeſus Chriſt his onely Son our Lord; who was conceived by the holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate; was crucified, dead and buried; he deſcended into hell; the third day he roſe again from the dead; he aſcended into heaven, and ſitteth on the right hand of God the Father Almighty; from thence he ſhall come to judge the quick and the dead. I believe in the holy Ghoſt, the holy Catholick Church, the Communion of Saints, the forgiveneſs of ſins, the reſurrection of the body, and the life everlaſting. Amen.

¶ And after that, theſe prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,

The Lord be with you.

Anſwer.

And with thy ſpirit.

Miniſter.

¶ Let us pray.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

¶ Then the Miniſter, Clerks and people, ſhall ſay the Lords prayer with a loud voice.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be

be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

¶ Then the Priest standing up, shall say,

O Lord shew thy mercy upon us.

Answer.

And grant us thy salvation.

Priest.

O Lord save the King.

Answer.

And mercifully hear us when we call upon thee.

Priest.

Indue thy Ministers with righteousness.

Answer.

And make thy chosen people joyful.

Priest.

O Lord save thy people.

Answer.

And bless thine inheritance.

Priest.

Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth for us, but only thou, O God.

Priest.

O God make clean our hearts within us.

Answer.

And take not thy holy Spirit from us.

¶ In ſtead of the firſt Collect at Morning Prayer ſhall theſe two be uſed.

ALmighty and everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the ſins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our ſins, and acknowledging our wretchedneſs, may obtain of thee, the God of all mercy, perfect remiſſion and forgiveneſs, through Jeſus Chriſt our Lord. Amen.

OAlmighty God, who in thy wrath didſt ſend a plague upon thine own people in the wilderneſs for their obſtinate rebellion againſt Moſes and Aaron; and alſo in the time of King David didſt ſlay with the plague of peſtilence threeſcore and ten thouſand, and yet remembring thy mercy didſt ſave the reſt; Have pity upon us miſerable ſinners, who now are viſited with great ſickneſs and mortality; that like as thou didſt then accept of an atonement, and didſt command the deſtroying Angel to ceaſe from puniſhing, ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſs, through Jeſus Chriſt our Lord. Amen.

The Collect for Peace.

OGod, who art the authour of peace, and lover of concord, in knowledge of whom ſtandeth our eternal life, whoſe ſervice is perfect freedom;

defend

defend us thy humble servants in all assaults of our Enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

The Collect for Grace.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. Amen.

¶ Here followeth the Litany; which, as it is here Printed, together with the other proper Collects in this Book, shall be used publickly in Churches, not onely upon the Monethly Fast-day, but on *Wednesday* in every Week (and may by every man be used daily in private Families) during the time of this Visitation.

O God the Father of Heaven: have mercy upon us miserable sinners.

O God the Father of Heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miſerable ſinners.

O God the holy Ghoſt, proceeding from the Father and the Son : have mercy upon us miſerable ſinners.

O God the holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three Perſons and one God : have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three perſons and one God : have mercy upon us miſerable ſinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins : ſpare us good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us forever.

Spare us good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation,

Good Lord deliver us.

From all blindneſs of heart, from pride, vainglory, and hypocriſie, from envy, hatred and malice, and all uncharitableneſs,

Good Lord deliver us.

From fornication, and all other deadly ſin, and from all the deceits of the world, the fleſh and the devil,

Good Lord deliver us.

From lightning and tempest from plague, pestilence and famine, from battel and murder, and from sudden death,

Good Lord deliver us.

From all sedition, privy conspiracy, and rebellion, from all false doctrine, heresie, and schism, from hardness of heart, and contempt of thy Word and Commandment,

Good Lord deliver us.

By the mystery of thy holy Incarnation, by thy holy Nativity and Circumcision, by thy Baptism, Fasting, and Temptation,

Good Lord deliver us.

By thine Agony and bloudy Sweat, by thy Cross and Passion, by thy precious Death and Burial, by thy glorious Resurrection and Ascension, and by the coming of the holy Ghost,

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of Judgement,

Good Lord deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way.

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant Charles, our most gracious King and Governour.

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore

have

have affiance in thee, and ever seek thy honour and glory.

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies.

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen Catherine, Mary the Queen Mother, James Duke of York, and all the Royal Family.

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests and Deacons, with true knowledge and understanding of thy Word, and that both by their preaching and living, they may set it forth, and shew it accordingly.

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom and understanding.

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute Justice, and to maintain Truth.

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people.

We beseech thee to hear us, good Lord.

That it may please thee to give to all Nations Unity, Peace and Concord.

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to

love and dread thee, and diligently to live after thy Commandments.

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth, all such as have erred, and are deceived.

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet.

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that are in danger, necessity, and tribulation.

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives.

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed.

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men.

We beseech thee to hear us, good Lord.

That

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts.

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word.

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world,

Grant us thy peace.

O Lamb of God, that takest away the sins of the world,

Have mercy upon us.

O Christ hear us.

O Christ hear us.

Lord have mercy upon us.

Lord have mercy upon us.

Christ have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaven, &c.

Priest.

O Lord, deal not with us after our sins.

Answer.

Answer.

Neither reward us after our iniquities.

Let us pray.

O God merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before thee, in all our troubles and adversities, whensoever they oppress us: and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord arise, help us, and deliver us for thy Names sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son, and to the holy Ghost. Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ;

Graciously hear us, O Lord Christ.

Priest.

O Lord, let thy mercy be shewed upon us,

Answer.

As we do put our trust in thée.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Name, turn from us all those evils that we most righteously have deserved: and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our onely Mediatour and Advocate Jesus Christ our Lord. Amen.

¶ The Priest and Clerk, or he that ministers (still kneeling in the place where they are accustom'd to say or sing the Litany) shall here repeat this Psalm.

Miserere mei, Deus. Psal. 51.

HAve mercy upon me, O God after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee onely have I sinned, and done

this evil in thy sight: that thou mightest be justified in thy saying, and clear, when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me hear of joy, and gladness: that the bones, which thou hast broken, may rejoyce.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence; and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken, and contrite heart, O God, shalt thou not despise.

O be favourable, and gracious unto Sion: build thou the walls of Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings, and oblations: then ſhall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son, &c.

Miniſter.

O Lord, ſave thy ſervants;

Anſwer.

That put their truſt in thee.

Miniſter.

Send unto them help from above.

Anſwer.

And evermore mightily defend them.

Miniſter.

Help us, O God our Saviour.

Anſwer.

And for the glory of thy Name deliver us; be merciful to us ſinners for thy Names ſake.

Miniſter.

O Lord, hear our prayer.

Anſwer.

And let our cry come unto thee.

Miniſter.

Let us pray.

O Lord, we beſeech thee mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. Amen.

The Litanie.

O Holy mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burthen of our sins. Thy property is always to have mercy; to thee onely it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people whom thou hast redæmed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

TUrn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

O Most gracious God, Father of Mercies, and of our Lord Jesus Christ; look down upon us, we beseech thee, in much pity, and compassion, and behold our great misery, and trouble. For there is wrath gone out against us, and the Plague is begun. That dreadful Arrow of thine sticks fast in our flesh; and the Venime thereof fires our bloud, and drinks up our spirits; And shouldest thou suffer it to bring us all to the dust of Death, yet must we still acknowledge, that Righteous art thou, O Lord, and just are thy judgements. For our Transgressions multiplied against thee, as the sand on the sea-shore, might justly bring over us a Deluge of thy Wrath. The cry of our sins, that hath pierc't the very Heavens, might well return with showers of Vengeance upon our heads. While our Earth is defiled under the Inhabitants thereof, what wonder, if thou commandest an evil Angel to pour out his Vial into our Air, to fill it with Infection, and the noisom Pestilence, and so to turn the very breath of our Life into the savour of Death unto us all! But yet we beseech thee, O our God, forget not thou to be gracious: neither shut thou up thy loving kindness in Displeasure. For his sake, who himself took our Infirmities, and bare our Sicknesses, have mercy upon us; and say to the destroying Angel, It is enough. O let that bloud of sprinkling, which speaks better things than that of Abel, be upon the Lintel, and the two side-posts in all our Dwellings, that the Destroyer may pass by. Let the sweet Odour of thy Blessed Son's

all-

all-sufficient Sacrifice, and Intercession (infinitely more prevalent than the typical Incense of Aaron) interpose between the Living and the Dead, and be our full, and perfect Atonement, ever acceptable with thée, that the Plague may be stayed. O let us live, and we will praise thy Name; and these thy Judgements shall teach us to look every Man into the plague of his own heart: that being cleansed from all our sins, we may serve thee with pure hearts all our days, perfecting holiness in thy Fear, till we come at last, where there is no more Sickness, nor Death, through thy tender Mercies in him alone, who is our Life, and our Health, and our Salvation, Jesus Christ, our ever blessed Saviour, and Redéemer. Amen.

¶ Then shall follow this Prayer; which shall be used continually as long as the Navy is abroad.

O Most glorious, and powerful Lord God, who alone hast spread out the heavens, and compassed the waters with bounds, until night and day come to an end: at whose command the winds blow, and who rulest the raging of the seas: Thou art terrible in all thy works of wonder, the great God to be feared above all. We therefore adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Be pleased to receive into thine Almighty and most gracious protection the persons of thy servants that fight for us, and the Ships and Navies in which they serve: preserve them all from the dangers of the sea, and from

the

the violence of the enemy; and from every sad accident: that they may be a safe-guard to our most gracious Soveraign, and his Kingdoms, and a security for such as pass on the seas upon their lawful occasions. Help, Lord, and save them for thy mercies sake; that they may return in safety, with honour and victory, and good success, to enjoy the blessings of the Land, and the fruit of their labours; and that all the inhabitants of these Islands, being blest with plenty and prosperity, peace and quietness, may serve thee our God in righteousness, and true holiness, and with a thankful remembrance of all thy mercies, may ever praise and glorifie thy holy Name, through Jesus Christ our Lord. Amen.

¶ A Prayer of S. Chrysostom.

ALmighty God, who hast given us grace at this time with one accord, to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests: fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. 13, 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. Amen.

The

The Communion-Service.

¶ The Prieſt ſtanding at the North-ſide of the Lords Table, ſhall ſay,

OUr Father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation: but deliver us from evil. Amen.

ALmighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid: cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy name, through Chriſt our Lord. Amen.

Miniſter.

GOd ſpake theſe words, and ſaid, I am the Lord thy God: thou ſhalt have none other gods but me.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them; for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy

unto thousands in them that love me, and keep my commandments.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People.

Lord, have m rcy upon us, and incline our hearts to keep this law.

Mi-

Miniſter.

Thou ſhalt do no murder.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not commit adultery.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not ſteal.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

People.

Lord, have mercy upon us, and write all theſe thy laws in our hearts, we beſeech thee.

Let us pray.

ALmighty God, whoſe kingdom is everlaſting, and power infinite; have mercy upon the

whole Church, and so rule the heart of thy chosen servant Charles our King and Governour, that he (knowing whose Minister he is) may above all things seek thy honour and glory: And that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and Ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost, liveth and reigneth ever one God, world without end. Amen.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

OAlmighty God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron; and also in the time of King David didst slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. Amen.

For

The Communion-Service.

For the Epistle, Joel 2. 11.

The day of the Lord is great and very terrible, and who can abide it? Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctifie a fast, call a solemn assembly. Gather the people: sanctifie the congregation: assemble the elders: gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people.

The Gospel. S. Matth. 6. 16.

When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to

to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

I Believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the onely begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for us men, and for our salvation, came down from heaven, and was incarnate by the holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate; He suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end.

And I believe in the holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowlede one Baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

¶ Then shall follow the Sermon, or Exhortation Printed at the end of this Book: which is also recommended to all good Christians to be frequently read, and thought upon by them in private.

LEt your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. S. Mat. 5. 16.

Blessed be the man, that provideth for the sick, and needy: the Lord shall deliver him in the time of trouble. Ps. 41. 1.

Let us pray for the whole state of Christs Church militant here on earth.

ALmighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully (to accept our alms and Oblations, and) to receive these

If there be no alms or oblations, then shall the words (*of accepting our alms and oblations*) be left out unsaid.

our

our prayers, which we offer unto thy Divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governours, and especially thy servant CHARLES our King, that under him we may be godly and quietly governed. And grant unto his whole Council, and to all that are put in Authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true Religion and Vertue. Give grace, O heavenly Father, to all Bishops, and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duely administer thy holy Sacraments. And to all thy people give thy heavenly grace, and especially to this Congregation here present, that with meek heart and due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christs sake, our onely Mediatour and Advocate. Amen.

¶ Then

¶ Then shall be added the Prayer following.

ALmighty God, our Heavenly Father, whose Judgements are most sebere, and terrible against obstinate offenders; but thy Mercies infinite to all, that with hearty Repentance, and true Faith turn unto thée: We, the sinful people of this land, whom for our iniquities, and manifold transgressions thou hast in many places most justly visited with the noisom Plague, and Pestilence, come now before the Throne of thy Grace in the Name of thy dear Son, in whom thou art well pleased; and in confidence of that Atonement which he hath made for us, most humbly beséech thée to pardon, and forgive us all our sins in thought, word, or déed committed against thy Divine Majesty; to work in us daily more and more a true, hearty, and unfeigned Sorrow, and repentance for the same; to plant in our hearts a sincere and setled Resolution, by the assistance of thy Grace, to lead the rest of our lives in careful Obedience to thy holy Will in all things; and so to remove from us this Plague, and grievous Sickness, that we be not utterly consumed by means of thy heavy hand. To this end, grant us, good Lord, of thy grace and mercy, all things conducing hereunto; Seasonable Weather, and good Air, and wholsom Food, and powerful Medicines, and whatever else thou séest to be good, and profitable for us; together with a due Care, and Conscience in using of the same; that we neither presume, nor tempt thy Majesty by neglecting the

Means, which thou hast appointed, nor yet despair of thy Blessing in the diligent use of them, nor in any event repine, or murmure at thy providence, what portion soever it allots us: But that submitting our selves to thy good pleasure in all things, we may commit the keeping of our Souls to thee in well-doing, as unto a faithful Creatour; with compassionate pity, and charity (as we are able) succouring the sick, and preserving the whole, and praying fervently for All: and finally, that depending entirely upon thy Goodness, we may wait the hour of thy gracious Deliverance in Faith, and Hope, and constant Patience, with perfect Resignation to thy wise, and just Appointment in all things; To the which we betake our selves, and the whole Nation, and whatever concerns us. Be merciful unto us, O God, be merciful unto us, for our souls trust onely in thee, and under the shadow of thy Wings shall be our refuge, till this Calamity be overpast; Which we beseech thee speedily to remove, if it be thy Will, O Lord God of Mercies, and Father of Compassions, and to restore the voice of Joy, and Health once more into our Dwellings, for the alone Merits sake of thy dear Son Jesus Christ, our onely Mediatour, and Advocate. Amen.

¶ Here may be added one, or both these Collects following.

GRant, we beseech thee, Almighty God, that we, who for our evil deeds are worthily punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen.

Almighty

ALmighty God, who seest that we have no power of our selves to help our selves; Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. Amen.

ALmighty God, who hast promised to hear the petitions of them that ask in thy Sons Name, we beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

¶ Then the Priest shall let them depart with this blessing.

THe Peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you always. Amen.

The Order for Evening Prayer.

¶ Let him that miniſtreth read with a loud voice theſe Sentences of Scripture; and then ſay the Exhortation that followeth.

Dan. 9. 9, 10. TO the Lord our God belong mercies and forgivenesses, though we have rebelled againſt him; neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us.

Jer. 10. 24. O Lord correct us, but with judgements not in thine anger, leſt thou bring us to nothing.

DEarly beloved brethren, the Scripture moveth us in ſundry places, to acknowledge and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloak them before the face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſs of the ſame, by his infinite goodneſs and mercy. And although we ought at all times

humbly

humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul: Wherefore I pray and beseech you as many as are here present, to accompany me with a pure heart and humble voice, unto the Throne of the heavenly grace, saying after me.

¶ The Confession to be said of the whole Congregation after the Minister, all kneeling.

ALmighty and most merciful Father, We have erred and strayed from thy ways like lost sheep, We have followed too much the devices and desires of our own hearts, We have offended against thy holy laws, We have left undone those things which we ought to have done, And we have done those things which we ought not to have done, And there is no health in us: But thou, O Lord, have mercy upon us miserable offenders; Spare thou them, O God, which confess their faults; Restore thou them that are penitent, according to thy promises declared unto mankind in Christ Jesu our Lord; and grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ The

¶ The Absolution to be pronounc'd by the Priest alone standing; the people still kneeling.

ALmighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ The people shall answer here, and at the end of all other Prayers, Amen.

¶ Then shall the Minister kneel, and begin the Lords Prayer; the people also repeating it with him.

OUr Father which art in heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ Then

¶ Then likewiſe he ſhall ſay,

O Lord open thou our lips.

Anſw. And our mouth ſhall ſhew forth thy praiſe.

Prieſt. O God make ſpeed to ſave us.

Anſw. O Lord make haſte to help us.

¶ Here all ſtanding up, the Prieſt ſhall ſay,

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt.

Praiſe ye the Lord.

Anſwer.

The Lords name be praiſed.

¶ Then ſhall be ſung or ſaid this Hymn following; one Verſe by the Prieſt, and another by the Clerk and people.

O Come, Let us humble our ſelves, and fall down before the Lord: with reverence, and fear. Pſal. 95. 6.

For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand. 7.

Come therefore, let us turn again unto our Lord: for he hath ſmitten us, and he will heal us. Hoſ. 6. 1.

Let us repent, and turn from our wickedneſs: and our ſins ſhall be forgiven us. Acts 3.

Let us turn, and the Lord will turn from his heavy wrath: and will pardon us, and we ſhall not periſh. Jonah 3.

We

Job 11.6. Wisd. 11. 23. We acknowledge indeed, that our punishments are less then our deservings: but yet of thy mercy, O Lord, correct us to amendment, and plague us not to our destruction.

Lam. 3. **We have provoked thine Anger, thy wrath is waxed hot: and thy heavy displeasure is sore kindled against us.**

Es. 59. 1. But thy hand is not shortned, that thou canst not help: neither is thy goodness abated, that thou wilt not hear.

Es. 65. 24. **Thou hast promised, O Lord, that before we try thou wilt hear us: whil'st we are yet speaking, thou wilt have mercy upon us.**

Job 5. 18. Hos. 6. 2. For thou art the only Lord, who woundest, and do'st heal again: thou killest, and revivest; bringest even to hell, and bringest back again.

Psal. 103. 3 **Thou forgivest all our sins: and healest all our infirmities.**

4. Thou savest our life from destruction: and crownest us with mercy and loving kindness.

Psal. 22. 4. **Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.**

5. They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

Baruch 3. 3, 2. **And now in the vexation of our spirits, and the anguish of our souls we cry unto thee: hear Lord, and have mercy.**

Psal. 40. 15. For many troubles are come about us: our sins have taken such hold upon us, that we are not able to look up.

Psal. 25. 6. **O remember not our sins, and our offences: but according to thy mercy think thou upon us, O Lord, for thy goodness.**

Hide

Evening Prayer.

Hide not thy face from us in the time of our trou- Psa. 102. 2.
ble: encline thine ears unto us, when we call; O
hear us, and that right soon.

For thine own sake, and for thy holy Names Dan. 9. 18,
sake, encline thine ear: and hear, O merciful Lord. 19.

For we do not present our supplications before 18.
thee, trusting in our own righteousnes: but in thy
manifold and great mercies.

Help us, O God of our salvation, for the glory
of thy Name: O deliver us, and be merciful un- Psal. 79. 9.
to our sins for thy Names sake.

So we that are thy people, and sheep of thy pa- 14.
sture, shall give thee thanks for ever: and will
always be shewing forth thy praise from generation
to generation.

Glory be to the Father, and to the Son: and to
the holy Ghost.

As it was in the beginning, is now, and ever shall
be: world without end. Amen.

Domine, refugium. Psal. 90.

LORD, thou hast been our refuge: from one ge-
neration to another.

Before the mountains were brought forth,
or ever the earth and the world were made: thou
art God from everlasting, and world without end.

Thou turnest man to destruction: again thou
sayest, Come again, ye children of men.

For a thousand years in thy sight are but as ye-
sterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as
a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up:
but in the evening it is cut down, dried up, and
withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten, and though men be so strong, that they come to fourscore years: yet is their strength then but labour, and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfie us with thy mercy, and that soon: so shal we rejoyce and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Qui habitat. Psal. 91.

Whoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

For he shall deliver thée from the snare of the hunter: and from the noisom pestilence.

He shall defend thée under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

Thou shalt not be afraid for any terrour by night: nor for the arrow that flieth by day;

For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

For thou, Lord, art my hope: thou hast set thine house of defence very high.

There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee: to keep thee in all thy ways.

They shall bear thee in their hands: that thou hurt not thy foot against a stone.

Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.

He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

With long life will I satisfie him: and shew him my salvation.

De profundis. Psal. 130.

OUt of the deep have I called unto thee, O Lord: Lord, hear my voice.

O let thine ears consider well: the voice of my complaint.

If thou, Lord, wilt be extream to mark what is done amiss: O Lord, who may abide it?

For there is mercy with thee: therefore shalt thou be feared.

I look for the Lord, my soul doth wait for him: in his Word is my trust.

My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

And he shall redeem Israel: from all his sins.

The first Lesson is, { 2 Sam. xxiv. or Jonah iii.

Magnificat.

MY soul doth magnifie the Lord: and my spirit hath rejoyced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him throughout all generations.

He

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembring his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The second Lesson is, 1 Cor. 10, to v. xiv.

Deus misereatur. Psal. 67.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then

¶ Then ſhall be ſaid the Creed by the Miniſter, and the people ſtanding.

I Believe in God the Father Almighty, Maker of heaven and earth: And in Jeſus Chriſt his onely Son our Lord; who was conceived by the holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate; was crucified, dead and buried; he deſcended into hell; the third day he roſe again from the dead; he aſcended into heaven, and ſitteth on the right hand of God the Father Almighty; from thence he ſhall come to judge the quick and the dead. I believe in the holy Ghoſt, the holy Catholick Church, the Communion of Saints, the forgiveneſs of ſins, the reſurrection of the body, and the life everlaſting. Amen.

¶ And after that, theſe prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,

The Lord be with you.

Anſwer.

And with thy ſpirit.

Miniſter.

¶ Let us pray.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

¶ Then the Miniſter, Clerks and people, ſhall ſay the Lords prayer with a loud voice.

OUr Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be

be done in earth, As it is heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

¶ Then the Priest standing up, shall say,

O Lord shew thy mercy upon us.

Answer.

And grant us thy salvation.

Priest.

O Lord save the King.

Answer.

And mercifully hear us when we call upon thee.

Priest.

Indue thy Ministers with righteousness.

Answer.

And make thy chosen people joyful.

Priest.

O Lord save thy people.

Answer.

And bless thine inheritance.

Priest.

Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth for us, but only thou, O God.

Priest.

O God make clean our hearts within us.

Answer.

And take not thy holy Spirit from us.

¶ In

¶ Instead of the first Collect shall these two be used.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron; and also in the time of King David didst slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy didst save the rest; have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. Amen.

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being

ing defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

LIghten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Son, our Saviour Jesus Christ. Amen.

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burthen of our sins. Thy property is always to have mercy; to thee onely it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

TUrn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

ALmighty God, our heavenly Father, whose Judgements are most severe, and terrible against obstinate offenders; but thy Mercies infinite to all, that with hearty Repentance, and true Faith turn unto thee: We, the sinful people of this land, whom for our iniquities, and manifold transgressions thou hast in many places most justly visited with the noisom Plague and Pestilence, come now before the throne of thy Grace in the Name of thy dear Son, in whom thou art well pleased, and in confidence of that Atonement which he hath made for us, most humbly beseech thee to pardon, and forgive us all our sins in thought, word, or deed committed against thy Divine Majesty; to work in us daily more and more a true, hearty, and unfeigned sorrow, and re-

repentance for the same; to plant in our hearts a sincere and setled Resolution, by the assistance of thy Grace, to lead the rest of our lives in careful Obedience to thy holy Will in all things; and so to remove from us this Plague, and grievous Sickness, that we be not utterly consumed by means of thy heavy hand. To this end, grant us, good Lord, of thy grace and mercy, all things conducing hereunto; Seasonable Weather, and good Air, and wholsom Food, and powerful Medicines, and whatever else thou seest to be good, and profitable for us; together with a due Care, and Conscience in using of the same; that we neither presume, nor tempt thy Majesty by neglecting the Means, which thou hast appointed, nor yet despair of thy Blessing in the diligent use of them, nor in any event repine, nor murmure at thy providence, what portion soever it allots us: But that submitting our selves to thy good pleasure in all things, we may commit the keeping of our Souls to thee in well-doing, as unto a faithful Creatour; with compassionate pity, and charity (as we are able) succouring the sick, and preserving the whole, and praying fervently for All: and finally, that depending entirely upon thy Goodness, we may wait the hour of thy gracious Deliverance in Faith, and Hope, and constant Patience, with perfect Resignation to thy wise, and just Appointment in all things; To the which we betake our selves, and the whole Nation, and whatever concerns us. Be merciful unto us, O God, be merciful unto us, for our souls trust only in thee, and under the shadow of thy

Wings shall be our Refuge, till this Calamity be overpast; Which we beseech thee speedily to remove, if it be thy Will, O Lord God of Mercies, and Father of Compassions, and to restore the Voice of Joy, and health once more into our Dwellings, for the alone Merits sake of thy dear Son Jesus Christ, our onely Mediatour, and Advocate. Amen.

¶ A Prayer for the Kings Majesty.

O Lord our heavenly Father, High and Mighty, King of Kings, Lord of Lords, the onely Ruler of Princes, who dost from thy Throne behold all the dwellers upon earth, most heartily we beseech thee with thy favour to behold our most gracious Soveraign Lord King Charles, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy Will, and walk in thy way; Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him, that he may vanquish and overcome all his enemies, and finally after this life he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Royal Family.

Almighty God, the Fountain of all goodness, we humbly beseech thee to bless our gracious M. Catherine, Mary the M. Mother, James Duke of York, and all the Royal Family; Endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happiness, and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. Amen.

¶ A

Evening Prayer.

¶ A Prayer for the Clergy and people.

ALmighty and Everlasting God, who alone workest great marvels; send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jesus Christ. Amen.

¶ A Prayer of S. Chrysostom.

ALmighty God, who hast given us grace at this time with one accord, to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests: fulfil now, O Lord, the desires and Petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. 13, 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. Amen.

AN
Exhortation
Fit for the Time.

IN the due consideration of the Mortality and Plague, wherewith GOD at this time hath grievously visited us, two principal things are to be looked into: First what may be the cause of this Infectious disease: then, what cure, or remedy may be provided to remove, stay, or mitigate the spreading and the increase thereof. The Philosopher and Physician do alledge such natural causes as these: the infection of the air; the corruption of the blood, and humors in the body of man; the contagion which the sound party may receive from persons, or places already infected: And all these are true in their kind. But over and above these causes alledged, the grave and weighty authority of the Word of God must inform us of another cause, a cause not natural, but supernatural: namely, the wrath of God provoked and incensed by the sins of any Nation

tion or people, hath often brought in the Pestilence, as the sword and scourge of God to destroy them, or chasten them for their sins. The people of Israel murmured against God in the wilderness, and not regarding his loving care and providence over them, (who fed them miraculously with water out of the Rock, and with Manna from heaven) waxed wanton in their desires, and required flesh also for their lust, which though they obtained, yet notwithstanding, while the meat was in their mouths, the plague of God fell upon them, and slew the wealthiest of them, and smote down the chosen men that were in Israel, as you may read. Num. 11. Ps 78.30. Again, the multitude of the people of Israel taking part with those factious and seditious conspirators, Corah, Dathan, and Abiram, murmured against Moses and Aaron, and grudged against that their authority of Magistracie and Priesthood wherein GOD himself had established them: wherefore a plague came upon them, and there died 14700. Again, the same people of Israel committed whoredom with the daughters of Moab, which called them also to the sacrifice of their gods; wherefore the wrath of the Lord was kindled against Israel, and there died in that plague 24000. Num. 25. 2 Sam. 24. Again, in the days of King David the wrath of the Lord was kindled against Israel, and Satan moved David to number Israel and Juda: and the Lord sent a pestilence, and there died of the people from Dan to Beersheba 70000. 1 Chron. 21. 1. The Apostle S. Paul also, signifieth in his Epistle to the Corinthians, that for their profanation and abusing the holy Sacrament of the Lords Supper, many 1 Cor. 11.

of

of them were sick and weak, and many died.

Eph. 5. Lastly, of all sin the same Apostle saith, that for such things cometh the wrath of God upon the children of disobedience. So that from these examples we see, that sin moveth the Lord to wrath; and the wrath of the Lord sendeth the plague, mortality, diseases, and death among men.

Which being so evident a truth, confirmed by so many examples out of the holy Scriptures, it must be confessed and acknowledged, that the same cause hath procured the same punishment with us: and that in these days, these evil days of ours, our transgressions in number more, and in degree more hainous than those of Israel, have filled full the measure of iniquity, and caused God to fill full the cup of his wrath, and given us this deadly wine to drink. The people of Is-

Num. 11. rael required meat for their lust, and the people

Ps. 78. of England nourish their lust for their meat, giving over themselves to surfeiting and drunkenness, and as those that make their belly their God, and their glory their shame, are become a by-word unto neighbour-Nations for gluttony & belly-cheer. And what wonder, if we die with the very meats we lust after in our mouths, or if the heavy wrath of God come upon us, as sometime upon them, and smite us down with a very great Plague.

Num. 16. The people of Israel murmured, and rebelled against Moses and Aaron their Leaders: and there hath been also, and is yet amongst us here in England, a people that strive both with their Princes and their Priests, that obey not those that have the Rule over them, that submit not themselves

to

to such as by Gods appointment watch over their souls: Such as not only despise Governments in their hearts, but speak evil of Dignities; Nor only curse in their Bed-chamber, but openly revile the Rulers of their people; Malecontents, and Murmurers, and Fault-finders (as S. Jude calls them) rashly mis-judging, and boldly censuring the Actions of their Governours, upon groundless jealousies and suspitions; May such, as S. Paul prophesied should come in these last and perillous days, Traytors, Heady, High-minded, who have dared to lift up their hands also against the Anointed of the Lord; and what wonder that there is wrath gone out from the Lord, and the Plague is begun? The people of Israel committed whoredom with the daughters of Moab; and are there not many of the daughters of England too like to those of Moab? and too many Zimries amongst us, whose Fornications are notorious, and scandalous in the sight of the World; who care not to conceal their abominations, blush not at their crimes, but impudently boast and glory in their shame? And therefore no marvail if God himself stand forth to plague the land for them. Add to these, that we have perhaps, with David, lifted up our hearts because of the multitude of our people, magnified our selves that we are a mighty and a populous Nation, placing our confidence in the arm of flesh, and ascribing to our selves, and our own strength, or skill, our valour, or our conduct, that honour, and victory over our enemies, which God with his own right hand, and with his holy arm hath purchased

Numb. 25.

2 Sam. 24.

unto himself for his own glory. And further, that by outragious swearing, vain and rash oaths, and blasphemies, and cursed speakings, to be heard out of the mouths of all estates, yea, even of very children in our streets, the holy Name of God is very grievously profaned amongst us; And not only by voluntary unlawful oaths (for which the Land mourns) but yet worse, by abominable perjuries, and careless, and profane violation of oaths lawfully imposed upon us, as in Courts of Justice: and those especially so solemnly made, and so often repeated to our Soveraign Lord, while we wilfully forget that such are the Oaths of God, and that he himself is a strict and most severe Avenger of them: And also, that our Trading and Traffick is become the practise of Deceit and Theft, while we make out our gain by lying and false swearing, by false Measures, Weights and Lights, which are all abomination unto the Lord: And then it cannot appear strange, if God who still reserves great plagues for the ungodly, and in especial manner resists the proud, hath set himself in battel-array against us; or if that flying Roll of the curse of God against the Swearer and the Thief, hath entred already into our Houses, and taken hold of the Stones,, and of the Timber thereof. In sum, the holy Word of God and the Ministery thereof is not justly reverenced, but despised; his holy Sacraments either totally neglected or abused, in many places neither rightly administred, nor received; the Lords day not kept holy, as commanded, but profaned; and other holy seasons, whether of Festivity or Fast-

ing

ing (appointed by just Authority, according to the example of Gods people in all Ages, for the procuring of his blessings, and for the averting these his heavy Judgements) not duly, nay, in too many places not at all observed; the awful presence of God, the honour due to his divine Majesty in his own House not at all regarded, but turned into meer scorn and mockery; the holy Service, and publick worship of God in the beauty of Holiness not frequented as it ought, but slighted and undervalued, and snuffed at, and opposed by a disobedient and gainsaying people; the Portion of God invaded, his Altars robbed of Tithes and Offerings, and holy things of all sorts prophanely and sacrilegiously devoured; For which crying sins, and finally for our great Disobedience and Irreverence to all our Superiours, our untractable and ungovernable humour, our proneness upon no occasion to Sedition in the State, and Schisme in the Church (by raising, leading, and keeping up Parties and Factions, and fomenting uncharitable contentions, and animosities to the disturbance of publick peace) our Hypocrisie and Superstition, open prophaness, and irreligion against God himself, and generally for our dissolute, and licentious, and most unchristian conversation of all sorts (most direcly contrary to the righteous laws, and great example of the most holy Jesus our Lord) the name of God is polluted, and his blessed Gospel evil spoken of amongst the Adversaries of the truth thorough us: So that we need seek no further; the cause is apparent, why the Plague is broken out amongst us: God having

threatned us in his Word, as the people of Israel, that because we will not obey the voice of the Lord our God to do all his commandments, and his ordinances which he commands us, he will smite us with a consumption, and with a feber, and with a burning ague, and cause the pestilence to cleave unto us, until he hath consumed us from the land. And thus much of the cause of the pestilence.

Now let us examine and see what hope of help, what Cure or Remedy remaineth unto us in this visitation. The remedy is to be sorted out answerable to the cause of the disease: so that if Gods anger against sin hath caused this mortality amongst us (as heretofore hath been shewed amongst other people) if we shall remove our sins out of the sight of God, his wrath shall cease, and with his wrath our punishment. For the applying of this soveraign balm unto our present sore, there is by publick Order prescribed, that Fasting and Prayer, the true signs and tokens of our unfained repentance, and conversion unto God, should be exercised in all Congregations: that all degrees and estates of people might thereby be admonished to humble themselves under the mighty hand of God, to acknowledge their sins, and by their humiliation and detestation of their former wicked life, to testifie unto the world, that they desire nothing more than to be reconciled again to their good and gracious God, that he may cause his indignation to cease, and turn away this his fearful chastisement from among us.

And as fasting & prayer are means spiritual, appointed

pointed in the word of God, and always practised in the Church of God at such times as he afflicteth his people with any contagious diseases or plagues for sin: so are there also other natural & ordinary means not to be neglected, but to be received & used against the natural causes of this infection. For though it be true, that all things are guided by Gods providence; and that he doth what he will do in heaven and in earth: yet he effecteth and bringeth his will to pass by order and by means that himself hath determined. The eyes of all things look up unto the Lord, and trusting in him he giveth them their meat in due season: but yet the Lord will have all men to labour, and eat the labours of their hands, for the maintenance of their life. It is the Lord that bringeth back again from the gates of death, and restoreth men that were sick to their former health: and yet hath he ordained the Physician, and created many medicinable and comfortable things to procure and preserve the health of man, and hath commanded us to use them. We must plant and water, though it be onely God that giveth the increase. If the husbandmen should give over their tillage, and pretend that they meant to depend upon Gods providence, looking either to be fed from heaven, or that the earth should of her own accord bring forth unto them grain and corn, and all necessary fruits for their relief: were it not in respect of themselves extream madness, and towards God a most wicked temptation? It cannot be denied, but that this grievous sickness which now reigneth amongst us, both is and shall be governed by Gods providence:

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But yet such as truly fear God, and are truly instructed out of his Word, will submit themselves unto his heavenly providence in such sort as he hath appointed them. When good King Hezekiah was sick of this disease of the plague, as Divines do deliver, he prayed and wept, and used those means meet to pacifie the anger of God. And when God had determined that he should not die of that sickness: though he could no doubt have healed him without means, by his word onely, yet he directeth his Prophet to signifie unto him the medicinable means of his help; namely, that he should apply a plaister of figs to his sore, to ripen and heal it. So that we see, first prayer to God, and then the use of other necessary and profitable means, must not be neglected.

Now if any man should object and say: This visitation cometh of God, and I know not whether I may pray against it; he bewrayeth greatly his ignorance in the Scriptures of God. For in every visitation of this or any other plague there mentioned, you shall find that the holy men of God still laboured by prayer and supplication unto God, to remove the same from themselves and
Num. 16. their people. Moses is said to have stood in the
Ps. 106. gap, to turn away the wrath of God; and Aaron ran with his golden Censer, to stand betwen the living and the dead; and Phinehas the Priest
2 Sam. 24. stood up and prayed, and the plague ceased; David seeing the Angel ready to destroy Jerusalem, built an altar, offered sacrifice, and brake forth into that his most ardent and earnest supplication for the people.

Again,

Again, because in this great mortality of ours, we find by experience, that not so much any general corruption of the air, nor onely the distemperature of the blood or humours of mens bodies have been the causes of the spreading and continuing of this infection, but the contagion that the disease it self hath bred, and which one man receiveth from another; the sound from those that are sick: Therefore also men are to learn, that one chief and ordinary mean of their preservation in this dangerous time is, the avoiding of the contagion that cometh by mingling disorderly the sound and the sick together. And if there be any that being yet sound, do think they are not bound in conscience to shun and avoid the persons and places that are infected, except it be in case of necessity: or if those that are diseased, or do keep in houses where the disease is known to be, shall think much that they are shut up, and restrained from coming abroad, or frequenting the common and publick assemblies of those that are clear, having in the mean time such things as are necessary for their sustentation; they must be content to bear out of the word of God their errour therein and ignorance. The disease of the leprosie was infectious as is the pestilence, and whensoever any were smitten with that disease, it was not surely without the will or providence of God: and yet we may safely learn even of God himself, without any prejudice to his good providence, how we ought in that and other kind of infectious maladies, to demean our selves for the avoiding of the damage thereof. The Leper (saith the Lord in

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the 13. Chapter of Leviticus,) in whom the plague is, shall have his clothes rent, and his head bare, and shall put a covering upon his lips, and shall cry, I am unclean, I am unclean: And as long as this disease shall be upon him, he shall dwell alone; without the camp shall his habitation be. The renting of his clothes here mentioned, was a sign of his mourning and lamentation for that affliction; he dwelt alone, for fear of infecting others; and if at any time he went abroad to take the air, his lips were covered, that his breath might not infect such as came near him: And besides, he was to give warning, that all men might the more carefully avoid him, by crying out unto them, I am unclean, I am unclean.

Furthermore, it was ordered by the Lord, that the clothes that were infected should be burnt, the houses purged, and in some cases of more danger of infection, pulled down and utterly defaced: In which respect there was a general commandment given to the people, That they should take hard of the plague of the Leprosie. All these, and divers other rules and cautions prescribed by God himself, were chiefly grounded upon this, That the Disease of the Leprosie was infectious. Whereby we are to learn, that forasmuch as the disease of the Plague is far more infectious, contagious, and dangerous than that was of the Leprosie, we should be so much the more careful to avoid it: and such as are infected, more charitably minded, and religiously humbled under the hand of God, then disobeying

obeying all Authority, to thrust themselves into the company of others, whereby the mortality daily so increaseth. And if any man should think that the disease of the plague were not contagious and infectious, so gross a conceit is rather to be pitied then confuted, being contrary to the common and lamentable experience of these times, and contrary to the judgement of all learned and wise men in all ages. If therefore we desire that Almighty God should withdraw his heavy hand from us, and deliver us from this affliction, it is not sufficient for us by fasting and prayer to humble our selves unto his divine Majesty, except we joyn therewith our best endeavours and diligence, by using such other means as God hath appointed for the staying of it. Otherwise, if we despise all good means: if we neither regard to keep our selves in a good estate of our bodily health, by the counsel of the learned Physician: if we make a mock of all preservatives of Art: if we neglect all evil and infectious savours, and refuse the benefit of the purer air: if we run desperately and disorderly into all places, and amongst all persons, and pretend our faith and trust in Gods providence, saying, If he will save me, he will save me; and, If I die, I die: this is not faith in God, but a gross, ignorant, and fool-hardy confidence and presumption, little different from that subtil temptation of Satan to our Saviour Christ, to throw himself headlong from the top of the pinacle, in hope that God would send his Angels to hold him up: which were a wanton and dangerous tempting of God: or else with Saint Peter, to lead him-

ſelf into temptation, and by deſiring to walk on the water, to bring his life into a needleſs and unneceſſary hazard and peril, without any warrant of an ordinary calling, or any comfort of a good conſcience therein.

Moreover, if men at any time will prepare themſelves to death, then ſhould they eſpecially when they are in the greateſt danger, as they are who are already infected, or do without urgent cauſe reſort unto them. Now in preparing our ſelves to leave this world, what one thing almoſt is more neceſſary then a charitable heart towards all men? which they cannot have by any poſſible means, who either knowing themſelves to be infected, do keep company with ſuch as are clear; or that being whole, do enter without any neceſſity into places infected, and afterwards reſort into all companies, as if they were ſure that neither they themſelves, nor their clothes were tainted. When King Azariah became a leper, becauſe he knew the danger of his diſeaſe, and found by the Law of God the reſtraint of thoſe that were ſo diſeaſed, though a King, yet was he content to dwell in an houſe apart all the days of his life, and Jotham his ſon governed in his ſtead. This his obedience muſt needs condemn their diſordered licentiouſneſs, who though the meaneſt among the people, yet being infected, think ſcorn to keep their houſes, though but for a ſhort time; and break abroad they will, whatſoever come of it, no Authority, Orders, Laws, or Proclamations can reſtrain them; and others there are as wilful to aſſociate and mingle themſelves with them. Where-

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in, how cruel the one sort are against themselves, in hazarding their own lives, and theirs that depend on them; how uncharitable the other sort are towards their brethren, by deriving their infection into them; and how injurious both sorts are to the State and Commonwealth wherein they live, by prolonging and spreading the danger, which otherwise by their better government might be sooner suppressed, all wise men of sound judgment are very sorry either to see, or hear it.

Wherefore, considering all that hath been spoken tendeth to this end, To shew that our sins have caused this fearful Visitation to break forth against us; and that the remedy left unto us for our hope of help herein, is our speedy repentance, with prayer and fasting, together also with the good use of ordinary means, and the wary and careful carriage of our selves out of the danger of contagion: let us be truly wise, and demean our selves in this time of our trial, as those that make good use of Gods corrections: let us neither murmure nor grudge against the will of God, nor take impatiently what our sins have deserved, and God in his fatherly care hath inflicted upon us for our amendment. Let us not now adde sin unto sin: but forasmuch as the desperate security of those that seem neither to fear, nor to fly from this infection, is but a tempting and provoking of the judgment of God: seeing it may be an hinderance unto the fruit of the prayers, and fasting of the Church, which be they never so strict and zealous, shall hardly procure a release of this burden of God, if wilful and intemperate spirits will not

be kept in order: seeing such their unruly licentiousnes extendeth it self to the breach of all charity, and bringeth upon their own heads no les then the guilt of wilful murder, both of themselves, their children, their families, and neighbours, which hateful cruelty against their own kind, Turks and Infidels would abhor: seeing it procureth also a publick and manifest detriment to the State, and places where they dwell, by hindering their traffick, and impoverishing their neighbours in their Trades and Occupations: let men at the last be warned, and if there be any fear of God, any obedience to his Word, any conscience of the Magistrates authority, any fruits of our faith and Christian profession, whose badge and cognizance is mutual love and charity, to further and procure the common good of all: let us not go forward to tempt God, to continue so cruel to our selves, and so harmful to others: let us be more humble in the day of our affliction, submitting our selves to those good and wholsome orders and decrees already published, for preventing the further infection of this our calamity, and making account of all good means and medicinable helps, made known unto us for our better preservation; lest we may seem to mock God by prayer and fasting; to beg a mitigation of this his ireful chastisement, and yet we frame our actions contrary and opposite to the success we pray for.

And among all other things yet spoken of, let this one advice be added, without offence unto any: That though it be a Christian and laudable

custom,

cuſtom, to accompany the bodies of the dead unto the grabe, and commend them in decent manner unto their reſt: yet, ſeeing the end of ſuch aſſemblies as are then gathered together is, by the uſe of Prayer, and the Word preached rather to give comfort unto the living, then any benefit unto the dead; let men be adviſed, perſwaded, and content, that their dead ſhould be buried with no more company then is needful for the interring and laying them up in the earth, becauſe the gathering together of friends and neighbours in ſo common a contagion, cannot be without preſent danger, and hazard of their health and lives: and it is verily thought that infection by this means of meeting hath enſued unto many.

The concluſion of all is this, That though there cannot be too much care taken for the preſerving of thoſe that are yet ſound, and for the ſecluding and ſeparating of thoſe that are ſick: yet muſt this warning be therewith given, That the infected houſholds may not be ſo ſhut up, as that they be alſo ſhut out from all ſuccour and relief of neceſſary maintenance, very many of thoſe families which have been, and are yet viſited, being of the poorer ſort. To whoſe affliction if you ſhall add affliction, and ſuffer them to want means of ordinary ſuſtentation, alas, what ſhall become of them, ſeeing neceſſity knoweth no law, and want and hunger break ſtone-walls? In which caſe of need they will break forth for the ſuccour of their lives, though with never ſo much danger to themſelves or others. Wherefore it ſhall well beſeem thoſe that are rich and able, to ſhew their fellow-

ſeeling

feeling of their brethrens necessity; it shall well become the misery of the time, for men to be fruitful in good works, whereby their Christian duty may be testified unto God and men. And it shall well agree also with the exercise of Fasting and Prayer now in hand, that in every Assembly gathered together to that end, there be a Collection made of the benevolence of the people, to be faithfully and truly distributed by those that are put in trust, unto the poor shut up, and visited with this affliction. So shall your Prayers, Fasting, and Almsdeeds, as the incense and odours of the faithful, qualifie the stench and corruption of our sins, and as sacrifices wherewith God is well pleased, being made acceptable in that sweet smelling savour of our Saviour Christ his intercession, shall mitigate the wrath of God, and turn away this his indignation from us, restoring us again to his wonted favour, and our former health and safety: Which grace God the Father of all mercy and consolation grant unto us, even for his dearly beloved Son Christ Jesus his sake, our onely Lord and Saviour. Amen.

FINIS.

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